

before Him. That is, it calls him to come out not only from his passions and vices, but also from himself.

That is why the word of Christ does not fit the worldly-minded person (John 8:37), because it is a fire that consumes everything, so that the life of the Kingdom of God be revealed. Of course, the believer still receives the adverse effect of sin. However, since his life is already a life of communion with the Crucified, Resurrected and Glorified Christ, it surpasses the old man through faith, repentance and obedience to the divine commandments "with the passions and desires" (Gal. 5:24); he acquires the crucified and resurrected ethos and does not stop relying on and hoping for the mercy and infinite love of God.

Archim. N.K

SUNDAY, SEPTEMBER 17 2023 SUNDAY AFTER HOLY CROSS *Sophia & her three daughters: Faith, Hope, and Love, Herakleides & Myron, Bishops of Cyprus, Afterfeast of the Holy Cross*

EPISTLE READING : *St. Paul's Letter to the Galatians 2:16-20*

GOSPEL READING : *Mark 8:34-38; 9:1*

tone of the week : *Plagal Second Tone*

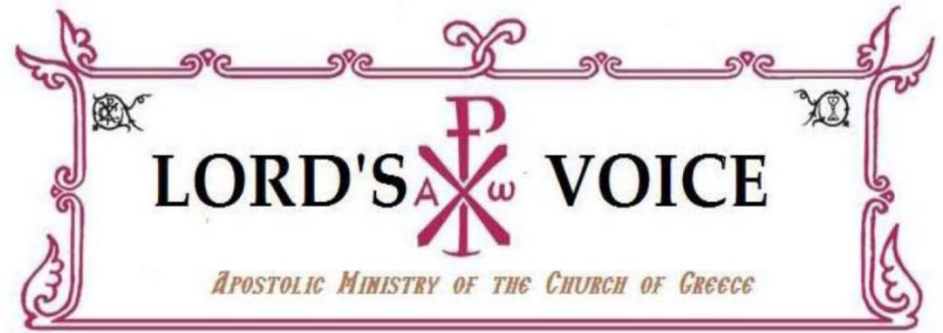
EOTHINON : *Fourth Eothinon*

SUNDAY, SEPTEMBER 24 2023 1ST SUNDAY OF

LUKE *Thecla the Protomartyr & Equal to the Apostles, The Commemoration of the Miracle of the Theotokos Myrtidiotissis in Kythyra , Silouan of Athos , Stephen the Martyr , The Most Holy Theotokos of Palianis, Coprios the Righteous, Juvenaly & Peter the Aleut, New Martyrs of Alaska.*

EPISTLE READING : *St. Paul's Second Letter to Timothy 3:10-15*

GOSPEL READING : *Luke 5:1-11*



71ST YEAR SEPTEMBER 17 2023 PAMPHLET # 38 (3668)

LAW AND FAITH

Today's Epistle reading comes from the Apostle Paul's Epistle to the Galatians and in it there is talk about the law and faith. What was the law of the Old Testament for the people before Christ, and what is faith now that the Christ came. The Law, to which Paul very often refers, is, mainly, the multitude of legal and religious rules, the formal provisions of the Old Testament, such as the external purifications, the sacrifices, and the observance of the holidays, with the Sabbath being the first of all.

It is the teaching given by God to man in order to regulate his behavior and shape his morals. That is, God's holy way for people to be guarded, protected and prepared to receive the faith and the grace of Jesus Christ. Therefore, as Paul points out in another chapter of Galatians, "the law was our pedagogue in Christ, that we might be justified by faith; while faith having come, we are no longer under pedagogues" (Gal. 3:24-25).

EPISTLE ST. PAUL'S LETTER TO GALATIANS 2:16-20

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Grace and truth

The Evangelist John points out that "the law was given through Moses, grace and truth came through Jesus Christ" (John 1:17). Grace and truth came to us through Jesus Christ. The law gives way to the new reality that Christ brought to people's lives. With this, we are offered the possibility through faith, baptism, the Divine Eucharist and our participation in the life of the Church, to exist as members of His Body with Him as head; to become "partakers of divine nature" (2 Pet. 1:4); to participate in the Cross and His Resurrection. Christ is the hypostatized Truth, which is provided to man as Grace with the aim of his rebirth in God. The sacred Chrysostom very aptly emphasizes that the work of the Old Testament was to create man, while the work of the New Testament was to transform him into an angel.

Justification by faith

The Apostle Paul with absolute clarity records his experience in Christ, that man is not justified by the implementation of the law, the observance of its provisions, but by faith in Jesus Christ, which is experienced as a true and essential relationship with the person of Christ. If the implementation of the law was sufficient for the justification, redemption, and salvation of man, then the incarnation and the earthly presence of the Son of God would be unnecessary.

That is why he points out to those who argued that salvation comes from keeping the law, that Christ's sacrifice on the cross, which was offered for the justification of man, abolished the importance of the legal provisions of the Old Testament and brought the reconciliation, the conciliation of man with God.

Faith in Jesus Christ

Faith in Jesus Christ means that I truly recognize in His person, Him whom the Father has sent; it means that I accept His words and commands, that I risk everything for His Kingdom, that I accept to lose everything in order to gain Him. This faith leads man to the cocrucifixion with Christ, as the Apostle emphasizes. Paul has been crucified and yet he lives. The old man was crucified and died (Rom. 6:6), but the new man lives.

He died to sin so that grace and truth might be enlivened in him, and for him to live the Christian way of being. This new way of life is not only a human achievement, but the fruit of participation in the life of Christ and in the grace of the Holy Spirit. The Gospel of Christ as the word of God calls man to absolute self-denial and repositioning